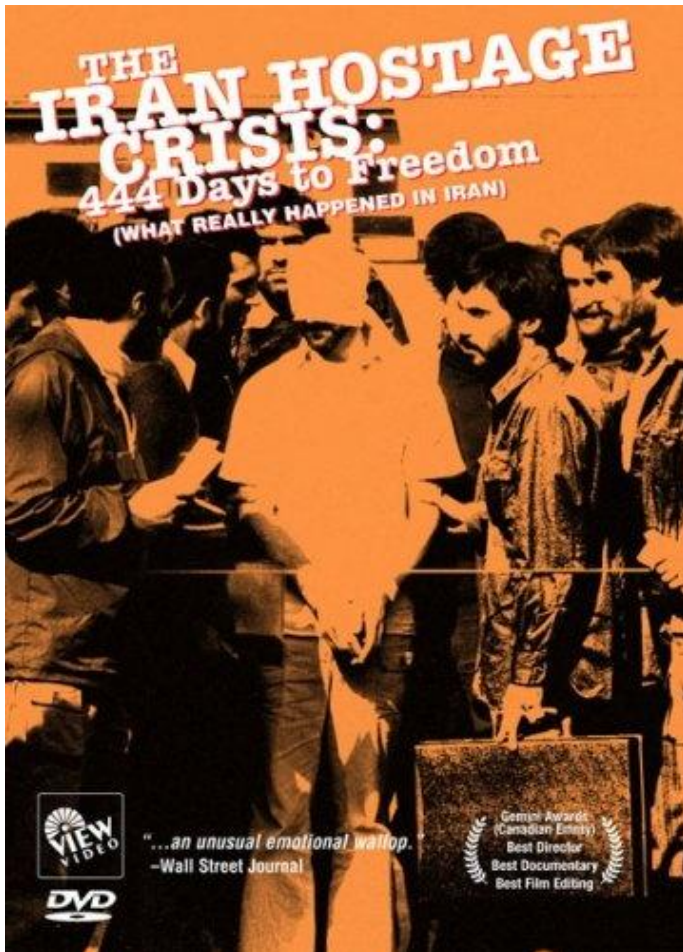


The Anatomy of revolutions: A Theoretical framework.



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The current president of IRI, *Ahmadenejad*



Probably the strongest statement of IR, was the IR 1978-9.

Is revolution in Iran an anomaly in Iranian modern history? YES or NO? or.....

Iran has experienced more revolutions than any other country in the Muslim world, and in fact more than most of the modern world too.

Resistances & rebellions are phenomena virtually found in all societies that have state structure.

However, revolutions do not occur as frequently as resistances.

Defining Revolution/s

A mass movement that overthrow s a government, or limit a ruler's power to bring a complete change in government and nearly always in major elements of ideology and socio-economic forms..

IR in 1979 is clearly a revolution-politically, ideologically, and because of its mass civilian participation.

1905-1911 revolution in Iran has been questioned because did not overthrow (but limit its power) a government but did intro a new Western-style constitution and involved extensive mass participation. Keddie's revolution.

Turkey- the young Turk Revolution restored the operation of constitution rather than initiating a consti. Popular participation was far smaller than in Iran in 1905-11, not to mention 1978-9.

Rise of Attaturk was revolutionary

involved considerable mass participation in a violent nationalist movt that overthrew Western protectorate.

It soon overthrew both the caliphate & the sultanate and set up a regime based on a new ideology- secularism

Revolt against foreign colonial powers and internal revolts should be discerned too.

Algerian war of independence was a revolution against French colonialism

The behavior/action of discontent and revolutionary-minded colonial population depend on

whether the colonial power decide to leave or hold to power once widespread dissatisfaction become evident.

This consideration explains why Indonesia, Indochina and Algeria had massive colonial revolts while the colonies of British South(SE too) Asia

Key Questions

What is/are the major causes of IR in 1978-9?

The role of Islamic ideas/ideologies- are these the most important factor? What about political crisis, economic discontent etc?

Is ideology the most important factor?

Rather, it is influenced by and intertwined with a host of socio-economic and political factors?

Which class played a vital role? Activist Ulama led by Khomeini, Lay Intellectuals e.g. Ali Shariati

How far we have to go back to modern history of Iran to properly understand the revolution in 1978-9?

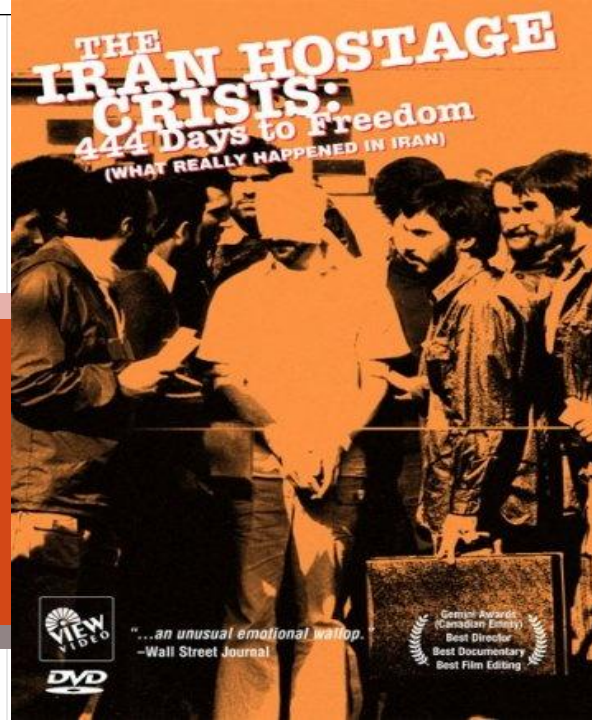
Ideologies are important, but ism alone doesn't make revolution.

The role of Islamic ideas/ideologies- are these the most important factor? What about political crisis, economic discontent etc?

Is ideology the most important factor?

Rather, it is influenced by and intertwined with a host of socio-economic and political factors?

An interaction of various factors combining together producing a tsunami-like force, hence, a revolution.



Does Shiism *per se* has anything to do with the success of revolution in Iran? Or rather a reinterpretation of Shiism itself?

Status of ulama in iran and Sunni Ulama in Sunni dominated-countries.

Are there any difference? Which one is more powerful and Why?

Is Khomeini's claim and eventually ascent to power valid according to classical Shiah doctrine?

Our Focus is on Long Term Religious Factor

Classical Shiah doctrine- activist or quietist?

Historically, Shiah more activist dynamic and progressive than Sunni or the reverse?

Akhbari and Usuli(Mujtahid) Schools in jurisprudence.

Which one is the dominant trend in Shiah? Since when?

Predominance of Akhbari & quietist tendency in Shiah- *taqiyyah* in the face of danger

Transition- late 18th century the victory of Usuli over Akhbari

Reading: Momeen, *Intro. to Shiah Islam*

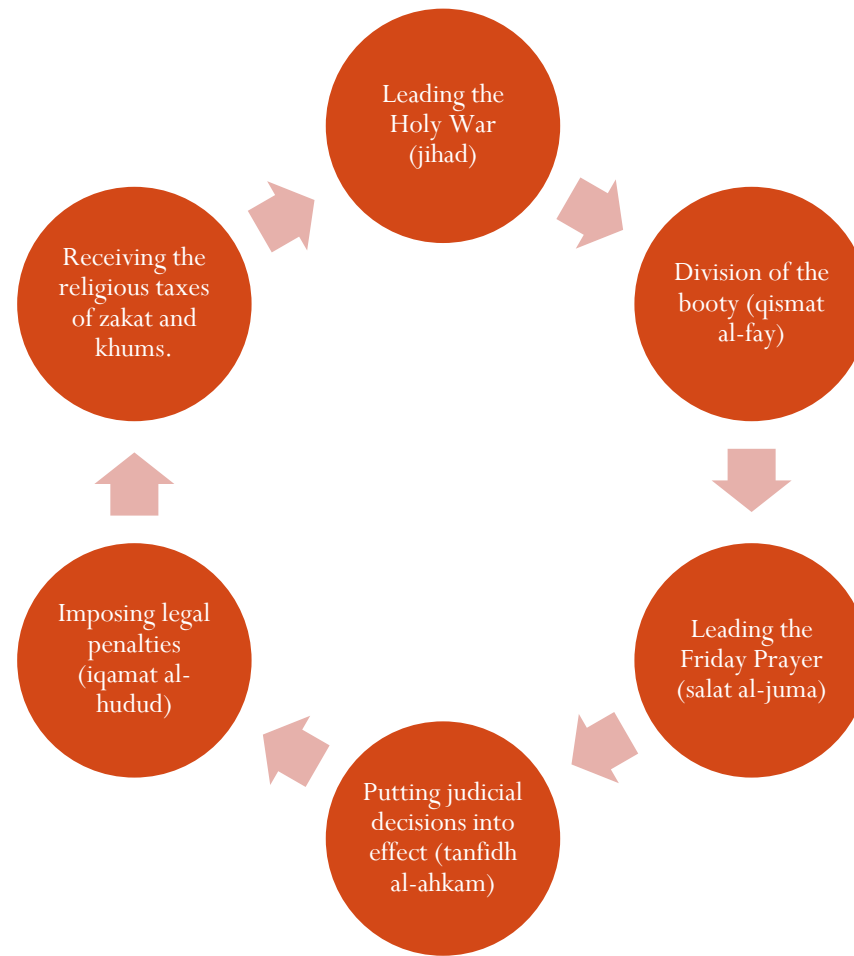
Early Development

Initially during the Buyid period (Abbasid) the Twelver considered that since the Imam had gone into occultation and there was no longer present his Naib al-Khass,

all the functions invested in the Imam had lapsed (saqit).

The lapse of functions of the hidden Imam was extremely impractical and left the Twelver community at a great disadvantage with no leadership, no organization and no financial structure.

The principal functions of the Imam were



Akhbari, rejected Ijtihad as a source of law and prohibited emulation(taqlid) of anyone who is fallible.

The valid way is literal emulation of the akhbar(sayings, fatwa etc) of the imams

Usuli (despite the disappearance of imam), insisted on the necessity of ijthihad in legal matters

Usulis hold that shiahs are divided into two:

Laity & mujtahids

Incumbent upon laity to follow (emulate) mujtahids in legal-religio matters.(doctrine of *taqlid* , *marja' al-taqlid*)

By late 18th century Usulis controlled shiah- defeating the old dominant akhbari tradition

This provided a basis for the emergence of ulama as prominent figures in society.

Without Usulis victory, had Akhbaris remained dominant, there was little hope for empowerment of ulama, Shiah ulama in fact might have been more marginal than the Sunni's.

State-Ulama alliance during Safavid dynasty

Under Safavid (1502-1737)-state patronized ulama contributed to ulama economic power(Mosque-Palace alliance)

i)donations of waqf properties,

ii) endorsement of ulama control of religious taxes (zakat & khums)

Khums- Arabic word for One Fifth (1/5). According to Shia it means "one-fifth of certain items which a person acquires as wealth, and which must be paid as an Islamic tax“

iii)payment for their religious functions helped to enhance ulama's position.

Empowering Shiah Ulama

Waqf funds and control of religious taxes provided ulama a strong economic base.

Growing independence of ulama

Usulis victory further enhanced ulama.

Ulama legitimized Safavid rulers- ruled on behalf of the hidden Imam

Over-time, Shiah ulama enjoyed the status of economic independence (What about Sunni ulama?)

Qajar (1795-1925): Ulama Independence & emergence of mosque 7 madrasah as the new locus of power

Ulama power increased considerably under Qajar dynasty- weak government, lack of centralization of state.

Ulama carried out some state-functions

All levels of religious education, most forms of judicial services, social and charitable services

Enjoyed prominence & power by virtue of their control of many functions that were not carried out by state.

Thus, they became a potent force for support or opposition to the state.

More on Akhbari-Usuli

Safavid to Wahid Bihbani (d.1792), a period of Akhbari's dominance in the Twelver in the shrine cities of Iraq (Karbala, Najaf)

But, Bihbani around end of 18th cent, changed this and demolished Akhbaris at holy cities in Iraq.

Bihbani's declarations that Akhbaris were infidels (takfir)

Several other cities in South Iraq, Iran & Bahrain remained Akhbaris for a few more decades but eventually Usulis victory was complete.

Only a handful of ulama have remained Akhbaris to the present day.

Precedence of Ulama's Involvement in Politics

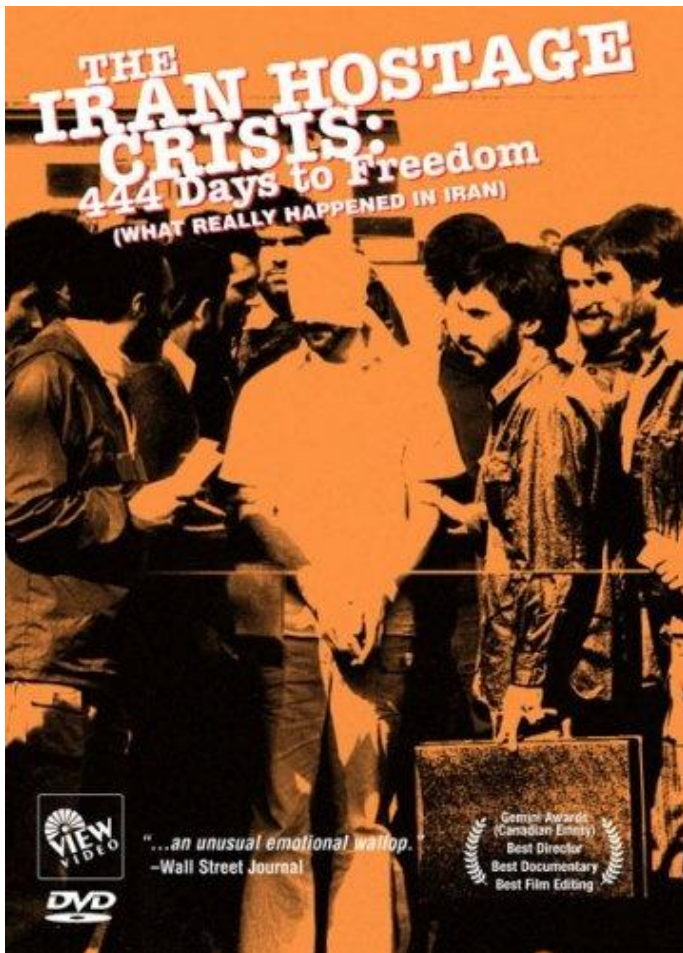
Tobacco Protest 1891 - corruption and state inefficiency

Opening Iran to foreign economic expl created a mass discontent - a section of ulama played meaningful role

Constitutional Revolt, 1905-11.



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ident

Typology of Ulama during 1979 rev

1. Cooperated with the state- Dr. Hassan Imami

2. Activist ones who attempted to reform the political system-
Khumayni, Muntaziri

3. Avoided interference in politics-the most-religiously-
important ulama' and especially marja'i al-taqlid Burujirdi,
Shariatmadari



D-day, 24 April 1980, in the Indian Ocean as crewmen wait to board their RH-53 Sea Stallion helicopter. A giant elevator brings the helo from the hangar deck to the flight deck of the *Nimitz*. A tractor tows the helo into position for takeoff to Desert One. (U.S. Navy)

Iranian soldiers survey the wreckage of the aborted US military attempt to rescue hostages in the US Embassy in Tehran. Eight American servicemen died in a disastrous accident as the rescue forces pulled back from the mission.





Political Factors

Pahlavi ruled from 1925-1979 (a brief Mosaddeq regim in 1950s- remember him?)

Only two shahs- Reza Khan & Mohammad Reza

They (and their family) controlled a vast share of Iran's wealth- land, houses, shops, hotels, factories

How popular was the shah among Iranians?

After CIA restored him to power, he seemed overshadowed by US military advisers.

1963, Liberal Reforms, including the White Revolution

Shah's "revolutionary" policies and changes

Physical changes- dams, roads, facilities

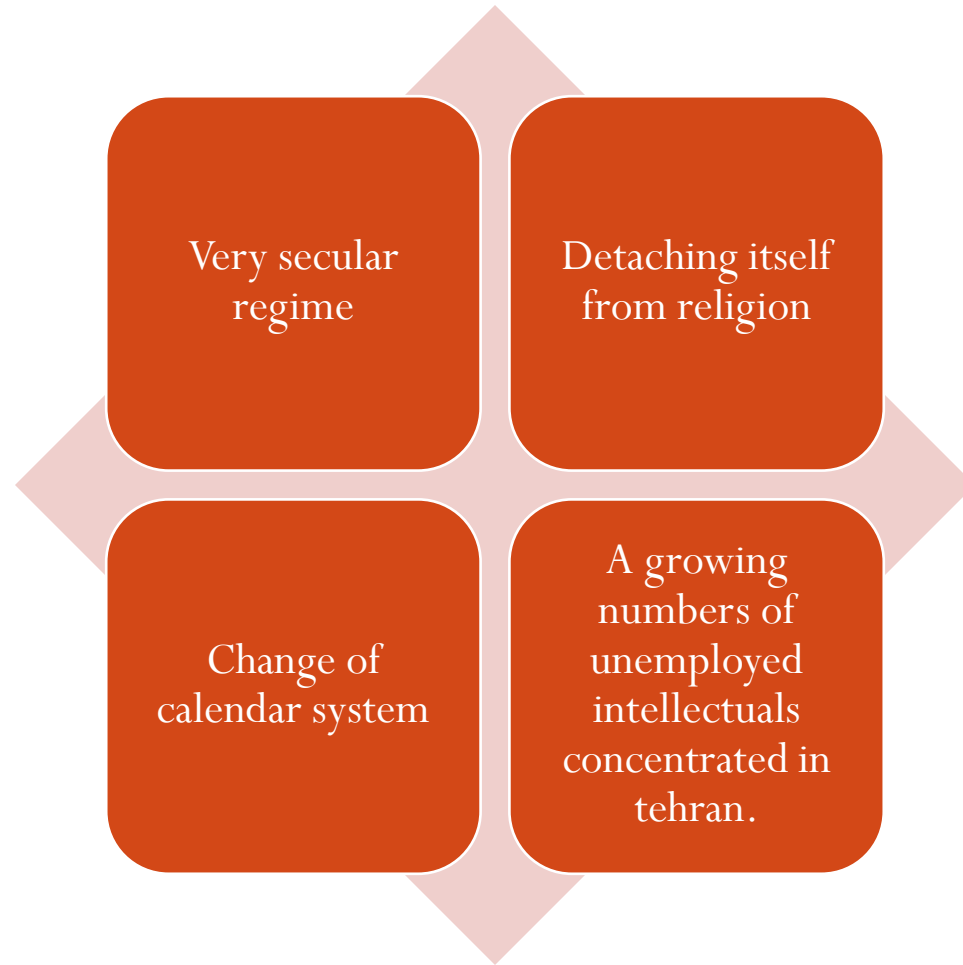
Oil revenue from 817 mil in 1968 to 2,25 bil 1973

Schools and universities prospered

Too many IPTs esp.ly in liberal arts law & commerce than economy could absorb.

City swelled from 1 mil inhabitants in 1945 to 5 mil in 1977

Radical Changes



Mehdi Bazargan

French educated engineer.

The provisional PM of IRI in 1979.

Islamically aspired political activist, but wanted a more “moderate” form of government

A Long time Shah critic-imprisoned for his activism

1961, he and Ayatollah Taleqani formed a movement to bridge a gap b/w religious and iranian of secular b/g

Mehdi B



Ali Shariati (d. 1977)



Ali Shariati

The most influential ideologue in Bazargan's wing of NF. Paris educated, studied under Louis Massignon

In Paris, participated in students politics and immersed himself in the works of Satre, Fanon & Che Guevara.

Influenced by the achievements of revolutions in Algeria & Cuba but opposed to secularism of those movements.

Brought reformist doctrine combining Shiism, revolutionism & patriotism

The core of his message- Shiah was an activist faith that required its adherents to oppose injustice

No sympathy to ulama who were stagnant (“Jumud”)

Re-interpreting Shiah legacy- Imams achieved syahid in their struggle against their oppressors.

Called for action and change

Denounced censorship, secularism & corruption of shah's regime in the 1970s.

His message was immensely popular among high-school & university students → an ideology that enabled them to be politically active (revolutionary) and still remain true to their faith.

1977, mysterious death in London - was attributed to SAVAK - he persuasively advocated martyrdom, he became one.

Within, NF - a strong Islamic tendency as represented by Bazargan & Shariati

Khumayni (d. 1989?)



Unlike Bezargan & Shariati, K had conservative education, vocation & worldview & lifestyle

1940s-accepted/recognized the

State, 1970s Islam is fundamentally opposed to monarchy

His lectures in the 70s emp inseparability of religion & politics and ulama involv in it

A new twist: In imam's absence- ulama should not only advise the government but rule directly

This doctrine is called *vilayatul faqih* (guardianship of the faqih)

The most qualified to rule would be an expert or a group of experts in Islamic law

Ayatollah Shariatmadari opposed this, ulama's role advisory not ruling.

Ulama

No common stance and plan of action towards Shah

A majority- not to partake in politics

2nd program accorded with Bezargan and NF's goal

3rd - not content with simply rearranging government, constitutional monarchy- wanted to overthrow monarch and create an Islamic republic controlled by ulama-

Led by Khumayni